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# The American Spirit



A PATRIOTIC ADDRESS BY  
MERCER GREEN JOHNSTON  
RECTOR OF TRINITY CHURCH, NEWARK

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A PATRIOTIC ADDRESS BY  
MERCER GREEN JOHNSTON  
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RECTOR OF TRINITY CHURCH, NEWARK

Delivered at the Annual Service of the New Jersey Society of the Sons of the American Revolution in Commemoration of the Surrender at Yorktown, held in Trinity Church, Newark, New Jersey, October 18th, 1914.

"Let us raise a standard to which the wise and honest can repair. The event is in the hand of God."—Washington.

"Observe good faith and justice toward all nations; cultivate peace and harmony with all; religion and morality enjoin this conduct; and can it be that good policy does not equally enjoin it? It will be worthy of a free, enlightened, and, at no distant period, a great nation, to give to mankind the magnanimous and too novel example of a people always guided by an exalted justice and benevolence."—Washington.

"The foundations of our national policy will be laid in the pure and immutable principles of private morality. \* \* \* The propitious smiles of heaven can never be expected on a nation that disregards the eternal rules of order and right, which heaven itself has ordained."—Washington.

"Overgrown military establishments \* \* \* under any form of government are inauspicious to liberty."—Washington.

# The American Spirit

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Shakespeare puts these fine words in the mouth of one of his characters in "Coriolanus":

I do love  
My country's good with a respect more tender,  
More holy and profound, than mine own life.

I would not speak boastfully, especially in times like these when patriotism is being tried in the fire on so many bloody battlefields, but if I know the spirit within me that often makes my heart beat so wildly and sends the tears to my eyes when I behold with my mind's eye, and muse upon, my Country, I could make those words my very own without confusion of face or fear of it. Doubtless there is a difference between religion and patriotism, but in my own case it would be difficult for me to define it. Oftentimes it would be impossible for me to say whether the emotion that surges in my heart and sways me is religious or patriotic. Probably the correct analysis of such an emotion would show it to be the product of religion saturated with patriotism, or *vice versa*. It is a never-ending source of comfort to me to know that the "Strong Son of God" wept over Jerusalem. He is dearer to me by reason of those tears and the heartbreaking words that followed them. No true patriot should miss the joy of knowing the Man Christ Jesus, who knew so well what was in a patriot's heart.

Holding such sentiments, you gentlemen of the New Jersey Society of the Sons of the American Revolution will accept my words at their face value when I tell you that I am altogether glad to have your patriotic organization again within this building, whose walls once echoed to the drums and fifes of a band of men, our honored sires, whose hearts God touched, and into whose breasts He breathed the breath that gave this Nation a living soul. You are welcome here to-day, and you need have no fears of wearing your welcome out. When one crosses the threshold of a Spaniard one hears the hospitable greeting,

*"Esta es su casa, Señor—This is your house, Sir."* As rector of this church I say, "This is your house, gentlemen." It certainly is, for it is your Heavenly Father's house, and we have good authority for believing that in so far as we are His what is His is ours. He is every ready to divide with us His living. Indeed, all that He has is ours.

You have asked me to speak to you again. I thank you for the opportunity, for my heart is surcharged with thoughts that deeply concern the "general welfare" of this Nation; this Nation "conceived in liberty;" this Nation brought to the birth by the blood of the brains and broken bodies of those whose dear memories you seek to keep green; this Nation established to "secure the blessings of liberty to ourselves and our posterity," and "dedicated to the proposition that all men are created equal."

The beloved Dr. Arnold of Rugby, than whom the past century hardly produced a nobler example of a Christian and patriot, used to say to those who bade him hold his peace when at the sight of some wrong-doing the "fire burned" and his heart was hot within him, "I must speak or I will burst." I trust that I am not wanting in a "decent respect" for the opinions of my fellow-countrymen who by virtue of their offices, whether in State or Church, are charged with special responsibility in times like these. I do not lightly set aside their expressed wishes. I have read and re-read the Thirty-ninth Psalm, beginning, "I said, I will take heed to my ways, that I sin not with my tongue: I will keep my mouth with a bridle while the wicked is before me." But over and over again I find myself in the perilous condition of Dr. Arnold: I must speak or I will burst. So far as what I have said, or shall say, concerning the things that are in the saddle and in the air and in the minds and hearts of men everywhere, needs apology, that confession must serve as such. If more need be said let it be this: That to me it seems as little praiseworthy for an American, who is the real thing, to be a "dumb dog" in 1914 as it was to be a "dumb dog" in 1775 or in 1861, let the consequences

be what they may. It is altogether un-American to be afraid to speak aloud convictions upon which one, after deep deliberation, is ready to act irrevocably. It would be damnable treason to the highest hopes of America if the expectation of favors to come were in any degree responsible for this dumbness.

We are met here to-day to remind ourselves that this is the one hundred and thirty-third anniversary of the surrender at Yorktown of Lord Cornwallis, an Englishman, to General Washington, an Englishman re-born an American six years before this event, and to think such thoughts as are suitable to such an occasion at such a time as this.

Let me speak to you of the American Spirit. Whence came this Spirit? Who helped to bring it into being? Who were its enemies and who were its friends in the beginning? Just what is the significance of this Spirit? Who are its enemies and who are its friends now? What is the future of this Spirit? What is the duty of its friends and lovers to-day?

This Nation, said Abraham Lincoln, was "conceived in liberty." If it was, and a large part of mankind believes that it was, the American Spirit came forth from God. It was written by James, a servant of God and of the Lord Jesus Christ, that "Every good gift and every perfect gift is from above, and cometh down from the Father of lights." Surely if this Nation was conceived in liberty, and dedicated to the proposition that all men are created equal, and exists to the end that "government of the people, by the people, and for the people, shall not perish from the earth," this Nation is a good gift to all mankind, and comes well within the meaning of St. James.

It is not recorded that at the birth of the American Spirit angels sang, "Peace on earth, good will to men"; but it is a fact that at its conception a great bell, on which was inscribed "Proclaim liberty throughout all the land unto all the inhabitants thereof," was heard to ring, and that its joyful sound has been repeated not only throughout all this land but throughout all lands, and that the music of these bells brings to the minds of those who sit

in darkness and the shadow of death the song that the angels sang when the Prince of Peace was born.

Out of whose loins came this American Spirit? This is an American Question that every genuine American ought to be able to answer, and about which there should be no dissimulation. What answer shall we make?

Before setting down our answer, let me ask a few other questions that have a bearing upon this answer. In what man, far and away more than any other, did the American Spirit incarnate itself in the beginning, and make itself manifest not only in the American Colonies but throughout the whole world? There is only one answer. But for George Washington there would have been no American Nation. Well, what think you of Washington, whose son was he? Under what flag was he born? Under what flag did he live the first thirty-three years of his life? Under what flag did he serve gallantly prior to 1775? Surely no one would say that Washington was a son of France, or a son of Germany. Surely no one will deny that Washington was a son of England. In a very much more intimate sense than Paul was a Roman, Washington was an Englishman down to the day that the Declaration of Independence was signed, and he never ceased to be proud of the blood of his English ancestors that flowed in his veins. And this is a source of just pride, it may be said in passing, shared by every other American who has the right to it. It would seem that no man of intelligence could expect to win the head or the heart of America by "foaming out" songs of hate against England.\* Let me go further and ask: Whose sons were the signers of the Declaration of Independence without a single exception? Undoubtedly they were the sons of England until the moment they put their hands to that paper if not until after the acknowledgment of the independence of the Colonies by England seven years later. Practically every drop of blood in their veins was English blood. Let me go on and ask, Whose sons were the signers of the Constitution of the United States? To this

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\* See "A Chant of Hate Against England," by Ernst Lissauer, N. Y. Times, Oct. 15, 1914, republished from Jugend.



question the same answer must be given. The signers of the Constitution only ceased to be Englishmen when they wrested from their short-sighted English brethren the right to order their own affairs.

Returning to our question, Out of whose loins came the American Spirit? is there any other answer to make than this: That the American Spirit, which came forth from God, which was "conceived in liberty," came out of the loins of England, the Mother of the English-speaking race? The Declaration of Independence is just as much the work of the sons of England as is Magna Charta. The War of the Revolution was just as much a war between brethren as any of the civil wars in England, or our own Civil War; and so far as incivility is concerned, there is little or no choice between any of them, and if there is the odds are not in favor of our own Civil War.

In making this honest confession, which it would be good for the soul of every American to make, no claim is made for the immaculateness of the nation out of whose loins the American Spirit came. I am laboring under no delusions as to the shortcomings or the overreachings of England, any more than I am laboring under such delusions as to America. England's history written by her own historians is an open book, and therein her faults are fearlessly set down. But with all her faults, with all her backslidings from the better way, there is one thing that cannot be denied her by those who are intelligent enough to read the English language, and honest enough to acknowledge what they find written in it, and that is that beyond all other nations, prior to the birth of this Nation, she was a well-spring of human liberty, and that it was through her that God gave birth to this Nation "conceived in liberty." If before that birth could take place it was necessary that a sword should pierce through her heart it was not the first time that the giving of a Divine gift to humanity was accompanied by such an experience.

In answering the question, Whence came the American Spirit? answer has already been made in part to the question, Who helped to bring this Spirit into being? But several things remain to be said. It is unquestionably

true that the events which led up to the Revolution, and the Revolution itself, which brought the American Spirit into being, were in the main what might be called family affairs of those who dwelt under the British flag and who spoke the English language. In the very document that declared America's independence of England the expression "our British brethren" occurs, and no American who comprehends and cherishes the best American traditions and ideals is disturbed by the fraternal acknowledgment. Nevertheless the fact must not be lost sight of that Holland, France and Germany made minor contributions to the population of the British Colonies which afterwards became the Thirteen American States, and that these elements, before they were entirely Anglicized, helped measurably to bring the American Spirit into being, and became a part of the real American people. But such help as they rendered was of a comparatively humble sort. Philip Schuyler, of Dutch descent, is the only man not of English descent\* among the Colonists who took anything like an important part in the Revolution. Out of the very loins of England came the strong men who led in the resistance to the encroachment upon their rights as Englishmen that resulted in the birth of this Nation. The two leading Colonies in this bold business were Virginia and Massachusetts and a glance at the map will show what a firm hold on the hearts of the people of these Colonies England had. The names of the counties and rivers and older cities and towns are English to the last degree. Yorktown, on the York River, York County, Virginia, is a fair sample. Essex, Middlesex, Norfolk, Plymouth, Bristol, Worcester, Hampshire, Hampden and Berkshire—so run the names of the counties of Massachusetts.\* The first Americans were all British by birth

\* The speaker is of Scotch-Irish descent. His paternal ancestor came to America from Scotland about 1727. It need hardly be said that the words England and English are not used in an exclusive sense, but include at least all of Great Britain.

\* In the list of the 100 largest American cities the only names that appear are English, Indian, French and Spanish. The only exceptions seem to be such names as Philadelphia, Memphis, Troy, etc., for which Americans of English descent are responsible, and Schenectady, named by Americans of Dutch descent.

or by adoption. The Dutch, the French, the Germans in America were all British, and contentedly so, before they were Americans.

Who were the enemies, and who were the friends of the American Spirit in the beginning? The Declaration of Independence was leveled at the head of George III, of the House of Hanover, King of Great Britain and Ireland, and rightly so. "A Prince, whose character is thus marked by every act which may define a Tyrant, is unfit to be the ruler of a free People." Thus ran the Declaration, and I would not alter a word of it. I am not in the least disposed to defend this thick-skulled King whose great-grandfather England had imported from Germany, nor those dull subjects of his who never could understand the viewpoint of their brethren over the sea. The England of George III thoroughly deserved what she got, and I yield to no man in honoring the men who meted out the well-earned punishment to her. As a boy I reveled in the slaughter of Red Coats, and I have never repented of the "bluggy" joy. I am afraid that I was not as thankful as a Christian should have been when I discovered a few days ago that only 156 Red Coats were killed and 326 wounded in the Battle of Yorktown! But it is only fair to say that compared with his contemporary Frederick the Great, of whom the Prussians are very proud, George III was an exceedingly mild-flavored and domesticated sort of a tyrant. Had the American Colonists, in an evil hour, appealed to Frederick for help, and had he responded to their appeal (for other than altruistic motives), and then decided to stay and rule over them, as he certainly would have done, the Colonists would have pined for the good old days of King George as the Israelites pined for the flesh-pots of Egypt. If the world had been searched in the year 1776 for the ruler least in sympathy with the American Spirit it would have been difficult to find one who would have met the requirements more perfectly than this Frederick of the House of Hohenzollern whose ministers were mere clerks to give effect to his absolute will, and whose political theories were all pinned together with swords and bayonets.

While the majority of insular Englishmen supported King George in his overbearing attitude toward the Colonies, we must not forget that London never approved of it, that London plead for America, and that Chatham (called "that trumpet of sedition" by the King) and Fox and Burke and Pitt and Shelburne lifted up their voices in favor of the Colonies, and finally carried the British public with them; nor must we forget that it is recorded of Washington, in England's most popular history, that "No nobler figure ever stood in the forefront of a nation's life,"\* and that altogether the most intelligent and most popular appreciation of our Country ever written is the late Ambassador Bryce's "American Commonwealth."

And it is well to remind ourselves that the cause of Independence was not overwhelmingly popular even among the Colonists themselves. We used to be taught in school that the Spirit of '76 was so permeating and contagious that practically everybody in America caught it. We know now that many escaped it, and that the struggle for Independence was never supported by anything like all of the Colonists, and for a good part of the time was supported by perhaps a minority of them.

The great friends of the American Spirit in early days were the French. But for France that Spirit would have been stamped out, and the cause of liberty in the world set back a hundred years. The debt that we Americans, and all true lovers of liberty, owe to France is incalculable. I know that mixed motives brought France to America's help, but in the person of LaFayette she rose to her highest and came to us in our dire distress, and dared to the uttermost in our behalf; and from the day of his coming to the end of the war America never looked to France in vain. The debt we owe France has never been paid. The passing of LaFayette and the rise of Napoleon is partly responsible for this. But now that France is again at Freedom's side, if in some hour of crushing disaster she turned her eyes towards us and said, "Help me, or I perish," and we turned a deaf ear

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\* Green's History of the English People, Vol. IV, p. 254.

to her—supposing her cause to be just—I would be ashamed ever again to set foot on French soil. It is devil's doctrine, no matter what pretentious claims to culture its preachers may make, that salvation for a nation lies in taking all and giving nothing. That which is damnation for the individual can never be salvation for the State in a moral universe.

But what, you may be thinking, of the German element in the War of Independence? Of course, in the main, it was very strongly against America. Hardly a word of sympathy, except from the great Kant, who "embraced the cause of the American colonists with all the energy of his vast intellect," came from Germany. Klopstock and Lessing said a few favorable things. And Steuben and DeKalb, of honored memory, came to us, not because of any friendship on their part or the part of their countries for the cause of Independence, but through the persuasion of some of our good French friends. But they came, and did splendid service, and every true American honors their names. Steuben was at Yorktown with LaFayette and Washington, and happened to be in command when Cornwallis decided to surrender. De Kalb was killed at Camden, South Carolina, under the most heroic circumstances. No doubt some of the German colonists of Pennsylvania served in the rank and file of the Continental Army. So far as I know none distinguished themselves. Greene, in "The German Element in the War of Independence," does not speak of them. This is the bright side of the picture. The dark side is that first and last Germany furnished about thirty thousand mercenaries to enable George III to crush the American Spirit. The large majority of these German mercenaries came from Hesse-Cassel and Hesse-Hanau, but Brunswick, Waldeck, Anspach and Anhalt-Zerbst also had a hand in this shameful business of furnishing hirelings to do battle against the American Spirit.

We come now to the consideration of the question, Just what is the significance of the American Spirit? Already this question has been partly answered. Indeed, it is quite impossible to speak of this Spirit without dis-



closing somewhat of its meaning. But something must be added to what has been said.

In his book on "The Spirit of America," Dr. Henry Van Dyke, a real American of Dutch descent, now ambassador to Holland, says: "This republic continues to exist and develop along the normal lines of its own nature, because it is still animated and controlled by the same Spirit of America which brought it into being to embody the soul of the people." He then goes on to say: "I am quite sure that there are few, even among Americans, who appreciate the literal truth and the full meaning of this last statement. It is common to assume that the Spirit of 1776 is an affair of the past; that the native American stock is swallowed up and lost in our mixed population; and that the new United States, beginning, let us say, at the close of the Civil War, is now controlled and guided by forces which have come to it from without. This is not true even physically, much less is it true intellectually and morally. The blended strains of blood which made the American people in the beginning are still the dominant factors in the American people of to-day. \* \* \* The native stock has led and still leads America."<sup>1</sup> To substantiate this statement he calls attention to the fact that 86 per cent. of the 16,395 persons included in "Who's Who in America" are native Americans, and that of the men elected to the presidency of the United States there has been only one whose ancestors did not belong to America before the Revolution—James Buchanan, a Scotch-Irishman, whose father came in 1783—and all of the presidents except four trace their line back to Americans of the seventeenth century. It is noteworthy in this connection that all of our presidents except Van Buren and Roosevelt are of English descent, and the same would seem to hold to an equal degree in the case of our vice-presidents.

What Dr. Van Dyke says is plainly true, and any newcomers who act upon a contrary theory are riding to an unhappy fall. If they are wise in their generation they

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<sup>1</sup> Ten of twenty-seven presidents have come from Virginia and Massachusetts.



will not attempt to remove the ancient landmarks of this Nation, or drag its anchors to other moorings, or choke the well-springs of American liberty, or obstruct the well-worn channels through which American feeling flows. That were to woo the whirlwind and to court the lightning. America is for Americans—real, unqualified Americans.<sup>1</sup> The Americans who built this Nation upon ideals of their own choosing, and who from the beginning have rightly dominated it, and rightly dominate it now, have as little intention of allowing newcomers to substitute for the ancient American ideals new and strange ideals that have come newly up as they had of permitting the American Union to be rent in twain. This ought to be plain enough to any one who knows even a little of the history of the English-speaking race to recall even a quondam Columbia professor, or a recently imported Harvard professor, or even a German professor at large, from the error of his way. Of course, this is not a pleasant fact to make mention of; but it is a fact, a flint-like fact, and it is foolish to blink it. "Lord Bacon has told me that a great question would not fail of being agitated at one time or another," declared Chatham. It is a vital American fact, and no amount of bombast, and no amount of braggadocio, and no amount of bamboozling, and no amount of button-holing, or bartering, or bulldozing, from either side of the Atlantic, from court or camp, from chamber or campus, can alter this uncompromising fact whose roots are buried deep in the brains and hearts of those who speak, because they love it and what it stands for best, the tongue of Wyclif and Knox and More, Shakespeare and Milton, Hampden and Eliot and Pym, Blackstone and Marshall, and Washington, Jefferson, Webster and Lincoln.

I am sorry to have to say this. But the blatancy of those among us who bear the name of American without

<sup>1</sup> "Citizens, by birth or choice, of a common country, that country has a right to concentrate your affections."—Washington—Farewell Address.

The Kaiser is reported to have said to a so-called "German-American:" "I know what a German is, and I know what an American is. I do not know what a German-American is."

really believing in the vital thing for which the name stands, makes it impossible for me to be silent. Let those whom the cap fits put it on: I only refer to those of whom what I say is really true.

For what, further, does the American Spirit stand? What says the Declaration? Among other things it speaks of "a decent respect to the opinions of mankind." It speaks of this Nation's right to a "separate and equal station" in the family of nations. It says nothing of this Nation's right to a "place in the sun"—or the limelight. The American Spirit holds no commission from God to spread American Ideals in either hemisphere with the sword, and it would regard as an intolerable nuisance to be abated any nation that claimed such a commission to so spread its ideals or "culture." It speaks of national *rectitude*, and a people's *sacred honor*. The American Spirit wastes no affection on the ambitious Bonaparte, but it abhors the inexcusable treachery he experienced thrice at the hands of those who called themselves his allies and went forth to battle with him; and it does not look unmoved upon the "deep damnation" of Belgium's "taking off." The Declaration speaks with indignation of those who attempt to render "the military independent of and superior to the Civil Power," and the American Spirit recognizes, neither within its own borders nor beyond them, the brutal doctrine that Might makes Right.<sup>1</sup> It dismisses forever from the seat of its affections kings and emperors and such. It puts no trust in princes—even those "O. K'd" by "exchange professors," and it is very suspicious of any man calling himself an American who does, especially if he has been feeding upon royal dainties. The American Constitution begins, "We, the people," and there is not a more glorious phrase in the literature of politics. The American Spirit knows that it will be the beginning of the tragic end when those great words, bought at a great price, cease to mean the great thing they meant to the founders of this Nation.

I must now hasten to a close. Need I stop to answer

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<sup>1</sup> The "Macht Politik" of Treitschke, the Kaiser, the Crown Prince, Bernhardi et al.

the question, Who are the enemies, and who are the friends, of the American Spirit to-day? Those at home must answer for themselves. Some have already answered, and are under suspicion—suspicion, shall I say, of not having understood just what they were about when they took out their papers? Now is the time for them to consider. I trust that they may decide to become real Americans and remain. But if they find that they really prefer the government of an “irresponsible,” irremovable autocrat to the government the American Spirit is endeavoring to work out, we shall not find fault with them, either if they fly to the succor of the would-be Caesar, or if they possess their souls in patience while among us and do not foolishly try to interfere with the full and free expression or working of the American Spirit.

If there are those among us who believe in the Kaiser and his “Welt Politik,” let them say so. Let them disport themselves. Nobody objects to that. This is no Kaiser’s Land.<sup>2</sup> This is the People’s Land. This is America. This is a free country, one of whose most valued assets is freedom of speech; and I go farther than most men I meet in Newark, or New York, or Paterson, or elsewhere, in my belief in that. But what mature Americans do object to is the everlasting and bad-tempered outcry by Americans in the making against the utterances by the American press and American writers and speakers of sentiments and convictions that it would be passing strange for an American of mature mind and sound heart not to hold.

Let us take a hurried look abroad. Is Germany a real friend of the American Spirit to-day? If one could appeal from “Philip drunk to Philip sober,” the question might be debatable. There was a Germany, not drunk with ambition or panic-stricken with fear, and not savage with hatred of those we can never be persuaded to hate,

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<sup>2</sup> The moment the present war began 79 German Socialist papers were suppressed, and shortly afterwards the one remaining Socialist paper of consequence suffered the same fate.

The Kaiser is reported to have said not long ago that the best course for Germans to pursue who did not approve of his way of doing things was to leave Germany. This would be in line with German policy in the past. A great many of the Germans who came to Texas, among other States, were political refugees.

for which there was an increasing regard in America. But that Germany is now as though it were not. And that the dominating power in Germany that to-day holds the great body of the German people in the grasp of its mailed fist is not, and cannot be, the friend of the American Spirit, admits of no debate. These things are contrary the one to the other. The spirit of the German War Party, which now permeates and dominates the whole nation, is the very antithesis of the American Spirit, both in its contemplated enslavement of the German people under the Hohenzollerns, and its contemplated enslavement of the world under the nation on whose neck the heel of the Hohenzollerns rests. The present dominating spirit in Germany is a "throw-back" in civilization of more than a hundred years.\*

Is England a real friend of the American Spirit? Now that she has learned the lesson she needed to be taught at the hands of her over-sea children, I believe with all my heart she is. We are about to celebrate a hundred years of peace between England and America. The progress in the cause of freedom made in England during these years has been immense. There is great reason to believe that freedom has as little to fear from England as from any nation. Indeed, the downfall of England at this hour would be as great a loss as the cause of freedom could sustain. The integrity of England is essential to America. Were her integrity threatened, the tide of feeling among us would rise so high and run so swift and strong that the bark that bears our governmental neutrality would be swept out to sea and sunk and once again it would be found that blood is thicker than water.

What of the future of the American Spirit? I believe it is safe—but not so safe that those who love it, and would not willingly live in a world from which it was banished, can afford to go to sleep. Eternal vigilance is the price

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\* See "Germany and the Next War," by F. von Bernhardi; also article on "Treitschke" in *Encyclopædia Britannica*; also articles on Germany and the Kaiser in same; also "Germany and England," by J. O. Cramb; and "Pan-Germanism," by Roland G. Usher. See also files of *N. Y. Times and Outlook*, especially latter for Oct. 21, article "Germania, 1914."

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of the things for which that Spirit stands. Even at home, there are those who as yet know little of the value of these precious things. Abroad, many of our dearest dreams and hopes for a great family of nations in which Mercy and Truth shall meet together, and Righteousness and Peace shall kiss each other, and of which the Prince of Peace shall not be ashamed, are made light of if not set at naught.

What is our duty? Circumstances must decide. If this war should go the way the overwhelming majority of Americans trust it will not go, all that the American Spirit holds dear would be threatened.

The Prince of Peace said upon a memorable occasion: "My kingdom is not of this world: if my kingdom were of this world, then would my servants fight." The Prince of Peace knows that the Republic of the American Spirit, out of which He has never been asked to depart, and in whose counsels His voice carries increasing weight, is of this world. Need I say more?











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